

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Principles of Nature.

[From the Eclectic.

PRESENTIMENTS.

BY D. P. THOMPSON.

Among all the branches of the supernatural, there is no one which has been so little discussed by philosophical writers as that generally known by the term *presentiments*. And yet there is no one among them all better entitled to our consideration, from the many and well authenticated instances which may be cited to prove their existence; nor is there any one of them, at the same time, so difficult of explanation, on natural principles, when that existence is established. It is this difficulty, probably, which has deterred many learned men from attempting a solution of the mystery, while it is the secret reason, we apprehend, why many others pass the subject with a slur, placing the presage to the account of despondency of mind, or nervous timidity, and professing to look upon its fulfilment as nothing more than one of those remarkable coincidences which are often occurring in the ordinary events of life. This is doubtless an easy way of getting along with what we will not believe, and can not explain; but it so happens that by far the greatest proportion of the recorded cases of presentiments (by which term we mean forebodings which are realized, not false presentiments) have occurred among a class of men the most noted for firmness and courage, the least subject, by nature and discipline, to be affected by superstitious fears or nervous weakness. Scarcely an important battle has been reported, by the details of which it has not appeared that some of the slain, though the bravest of the brave, and never before troubled with such impressions, have foretold the death that awaited them.

It was once our fortune to be thrown into a social circle, in which were the near relatives of some of those who perished in the conflagration of the Richmond theater, in 1812, which so widely scattered the weeds of war among the first families of Virginia. Two or three remarkable instances of presentiments were told us as having been felt and avowed previous to the fire by those who became victims; but we have treasured up one more peculiar than the others, because, instead of being followed by the death of him who was the subject of the premonition, it was the direct means, in all human probability, of saving him and a family of accomplished daughters from destruction. The play announced for the night was an attractive one. The gentleman to whom we allude, had proposed to his family to attend the theater with them, and several times, through the day, spoke of the pleasure he anticipated in witnessing the performance. But, toward night, he became unusually thoughtful; and, as the appointed hour drew near, he took a seat with the ladies, and commenced reading to them a long and interesting story, evading all conversation about the theater. This he continued until interrupted by one of the wondering circle, who suggested that it was time to start. Again evading the subject, he went on reading till he was a second time interrupted, and told them must go immediately or they should certainly be belated. Finding he could not put them off till too late to go, as he had hoped to do, he turned to them, and earnestly asked it as a favor that they would all forego the promised pleasure of the play-house, and remain with him at home through the evening. Though deeply surprised and sorely disappointed, yet they dutifully acquiesced—and, in the course of the evening, while engaged in their quiet fireside entertainment, they were aroused by an alarm of fire; and in a few minutes more by the appalling tidings that hundreds were perishing in the flames of the burning theater, in which, but for the request which had seemed so strange to them, they too would have been found to be numbered among the victims. The next morning, the gentleman told them, in explanation of his conduct the evening before, that as the hour set for the performance approached, he became unaccountably impressed with the idea or feeling that some fearful calamity was that night to fall on the company at the theater; and that the premonition, in spite of all his efforts to shake it off, at length became so strong and definite, that he secretly resolved to prevent them from attending, and would have done so, even to guarding the door of his house with loaded pistols.

One more instance must we relate in illustration of our subject, which is that of an adventure which was once related to us by an intelligent, truthful, and highly-valued friend, and which we will give in his own words: "Some years ago," he said, "I was journeying horseback through a part of the wild and sparsely settled country lying west of the Mississippi, with about two thousand dollars in silver and gold,

stowed away in my saddle-bags. After having traveled one afternoon till nearly sunset, without seeing a single hut or inhabitant, and while anxiously casting about for some shelter for the night. I had the good luck, as I then esteemed it, to overtake a very honest looking squatter, of whom I inquired the distance to a tavern. He said it was fifteen or twenty miles, quite too far for me to think of going that night, but if I would go with him to his cabin, which was a mile or so off the road, I should be welcome to such accommodations as he and his wife could furnish me. Being taken by the plausible and apparently kind manner of the man, I thankfully accepted his offer, accompanied him to his log hut, and was hospitably provided with refreshments; when I retired to my bed, which was on the lower floor, and adjoining the room occupied by my entertainers, with my saddle-bags which I had unwisely let the man handle, placed under part of my pillow, I soon fell asleep with feelings of the utmost security, having no sort of suspicion that my entertainers were not kind and worthy people. After sleeping awhile, I awoke restless and uneasy, why I knew not; I thought I must be sick, and fell to examining my pulse, &c., but could detect in myself no symptoms of illness. Besides, I soon found that my uneasiness was not like that of any physical illness. It was a feeling of apprehension—a vague, yet strong impression that some great evil or danger was impending over me. I tried to reason myself out of such folly; but instead of succeeding, soon found the strange feelings growing too intense to permit me to keep in bed any longer. And accordingly I arose, crept stealthily to the door opening into the other room, and listened. I could soon distinguish the voice of the man and his wife, who seemed to be engaged in a low and somewhat hurried conversation, of which I at length caught enough to convince me that they were planning my death, and the manner of disposing of my body afterward. I hastily crept back, dressed myself, and drawing out my pistols, awaited the result. Presently the door opened, and I caught a glimpse of the man entering with an ax in his hand; and approaching on tip-toe toward me. Instantly cocking my pistols, I called to him to stop or I would shoot him dead on the spot. He was evidently taken by surprise; for tacking about with the quickness of thought he hastily skulked out of the room. After watching with my pistols in my hands, till the first appearance of daylight, I made my escape, unheard, from the house, mounted my horse and departed with all possible speed. Gaining the road, I rode on, and in about five miles, instead of fifteen, came to a tavern, where I ascertained that the man at whose house I had stayed, was strongly suspected of having decoyed several other travelers to his cabin, in the manner he had me, and murdered them for their money."

The foregoing instances of presentiments, selected from the hundreds which might be cited, not only because they were remarkable, but because they occurred to men whose characters for firmness and intelligence clearly exempted them from all suspicion of having been the victims of any of those mental infirmities which lead to so many false presentiments or groundless forebodings among those of an opposite character—the foregoing instances, must drive all candid and reflecting minds, we think, to one of two conclusions, either, first, that the presentiment is an intimation of coming events which Providence, directly or through the agency of His special spiritual messengers, gives to mortals to warn them of the threatened evil, that they may avoid it, or that they may have an opportunity to prepare to meet the fate which they are not permitted to escape; or second, that these presentiments are caused by the operation of those mysterious spiritual sympathies by which one mind, it is said, sometimes becomes apprized of, or, at least, affected by, what is silently passing in another mind; so that one man may thus be darkly informed of the plottings which are going on against him in the mind of another, and even to the extent that a mortal may, in the same manner, receive impressions of approaching evil from attendant spiritual beings, who may be hovering around, and looking upon us in commiseration, in view of the doom which they see is about to overtake us.

These are the two conclusions, from which we, at least, find ourselves compelled to choose. Which is the most correct one? While most of those who are guided by the simple faith of the Christian, in its literal teachings, will probably adopt the one first named, there are many, we apprehend, inclined to believe in the correctness of the latter, conceiving it to be in accordance, probably, with some fixed law of Providence, which, though but imperfectly revealed to us, may be equally well calculated to carry out his designs. And who can say that it is not so:

"For knowledge strives in vain to feel her way
Amid these marvels of the mind."

REPLY TO PROF. BRITTAN.

NUMBER FIVE.

PHYSICAL MOVEMENTS, CALLED MYSTERIOUS.

DEAR SIR: You refer to the surprise with which the world has received the new wonders, and in that remark you only hint at what has always been prevalent in the human character—a love of the marvelous, the wonderful, the unseen, the invisible.

When experiments first commenced in England upon electricity, individuals who held the wires for a shock were often thrown down, thrown into convulsions and spasms, and loudly declared that "the Devil was in them." When Faust began to multiply his books by type, the Devil was again seen by the multitude, and the poor printer had to take the penalty. In the eighth century Virgilius was imprisoned for heresy, because he was a mathematician and believed in the antipodes. Pious Pope Zachary thought the Devil was in him.

Cecus Asculanus was burned, at Florence, in the fourteenth century, by the inquisition, for making some experiments in mechanics that appeared miraculous to the vulgar. The Devil was in him—was the "easiest" way of accounting for it. The "easiest way of accounting for a fact" has sent many a man to the stake, and left science under the heel of superstition and the devils.

The Rev. Mr. Burroughs was condemned as a witch, in New-England, because he was *stouter* than his neighbors; he showed some feats of uncommon strength, and his neighbors, Rev. Cotton Mather, the honorable Court, thought the "Devil was in him"—that was the "easiest way" of solving the problem, and it saved the trouble of thinking—glorified God—and put the Devil to shame. That was in the land of *leather pumpkin seeds*—a little over one hundred years since.

The present phenomena, by no means new, share the same fate of other new occurrences—"the Devil," says one party; "spirits," says the other. Franklin, Swedenborg, Daniel, Ann, and Hog Devil, are all back here—tipping tables, moving chairs, writing Hebrew from left to right, making shingle machines, throwing pumpkins up to the chamber floor—hold! friends, don't "despise the day of small things."

That is the "easiest way of accounting for it." The Rev. J. Preston, missionary in Jamaica, adopted a *rigid discipline* with the blacks before he would admit them into the church, and the result was *few conversions*, few souls saved. "Old Tom" came to him one day and began to lecture him; "Massa," said he "you are too tight; you must let 'em in easy; then you get a big church, all willing to go to heaven, if they can go easy." The "easiest way" is what the world wants—*truth* is not what it is after, but *mystery*.

Twenty years since, when Dr. Mussey was lecturing on temperance, he always met the argument—"if whiskey is not made to drink what is it made for?" The Doctor always replied, "What are snakes made for?" "Don't know," was always the response. "Eat them, then eat them," exclaimed the Professor—"if you can find any foul nuisance on the earth whose use you don't understand, it must be self-evident that it was made to eat or drink."

If this is not the position of the Spiritualists, then I have misapprehended their reasoning. The "easiest way" I have heard used more times and by more men than all other arguments. A United States Senator remarked to Mr. Greeley, in my presence, "If I believed in a spirit-future I should call it *spirits*, because it is the *easiest way* of accounting for it—but I don't believe in a future to the human spirit, and I don't know what the d—l to think of it." Sure enough, that is a *fix*, and a bad one, too. If we find a fact a little mysterious, that we don't understand readily, why it's a *prima facie ghost*—a ghost *per se*.

Richard Baxter, of England, a Divine of strong mind, wrote a treatise to prove "the invisible world revealed," from the phenomena of witchcraft—and affirmed that any man who would not believe on such testimony was an obstinate Sadducee. Cotton Mather attempted the same thing, in his *Magnalia*—but these and all the marvels of the Hebrew Scriptures have failed to convince men of the spirit-future—of a Spirit-world; and the present *spiritual clankamphry* has been opened up to show men the way up into the "kingdom come." All the wonders of our Earth, which chemistry and philosophy has opened to our minds, seems lost upon us. Our bodies, with their sublime mechanism, are disregarded—myriads of worlds revolving in space—two thousand suns glittering on night's blue vault under the scope of the natural eye—centers of systems more stupendous than ours—countless hosts of planets revealed by the telescope lying beyond our ken—have all failed to teach us a God, and a spirit-future through his goodness! We still demand that he shall tip tables, make noises, blow "Fabian's tin horn," swim axes, and dot an i. How long, O Lord, how long, will man spit in the face of all thy teachings?

"The earth, the air, the ocean, are my atlas." They are full of God, full of wisdom, full of mercy, full of goodness, full of blessings. But I will be patient. Bros. Willets and Capron begin to see through a glass darkly—Bro. Fishbough has got sick of them—sure enough, as Bro. Hallock says, after years of trial, he is developed up to the

sphere of devils. When the Arab, after having discovered, gave his followers alcohol, they drank, jumped back with amazement, and exclaimed, "the Devil! the Devil!" Buchanan, Tiffany, Courtney, Fishbough, Hallock, Ballou, Brittan, Davis, Capron, and Willets—a class of the most liberal and logical minds in America—are absolutely down on their knees, offering incense to the "Unknown God."

For your edification, I will give a few more examples of spirit flying and *lefting*:

Cotton Mather, who stood by and gloated like a wild beast over the death of the noble-hearted and manly Burroughs, a brother minister, says, "God had been pleased to leave this George Burroughs, that he had ensnared himself by several instances which he had formerly given of preternatural strength, which were now produced against him." He was a very small man. They proved that he took up a large gun—so heavy that strong men could not lift it at arm's length with both hands—behind the lock with one hand, and held it out. This was sworn to by several witnesses, of the first class—out of the "best society." They also proved, by two witnesses, that he placed his fore-finger in the muzzle of a seven-foot fowling-piece, and extended it to arm's length, like a pistol—which they, both stout men, could not do. Take another fact: At the trial of Bridget Bishop, it was proved that, when she was passing the steeple-house, in Salem, "she gave a look at the house, and immediately a Demon," says the report, "invisibly entering the meeting-house, tore down a part of it; they ran in, and found a board, strongly fastened with several nails, transported to another part of the house. Kerner states that the Seeress, in her magnetic moods, felt the attraction of the nails in the wall—and even told them of a knitting-needle in a cistern of water, whose attraction she felt. They found the needle, as she had informed them. Attraction between the human body and steel and iron can not be denied, and if the poor victim had any connection with the detaching of that board, it was by the magnetic attraction of her body. Burroughs and the woman both suffered death. B. had lost his wife, and her spirit had returned and been seen by a set of old women who had agreed with her to return and they had been greatly abused. A most malignant and infernal spirit characterized the whole proceedings in that tragedy of blood, in which twenty persons lost their lives to gratify personal spite and a love of notoriety.

Cotton Mather showed himself a dishonest and blood-thirsty man, who scrupled not to hazard life to enhance his love of fame. The entire transactions show him to have been a treacherous villain of the darkest die. Upham, in his lectures, stamps him with this characteristic. Burroughs was a graduate of Harvard, and when arrested was the minister in Wells, a town in Maine. Upham remarks "that there is reason to fear that he fell a victim to the prejudice and hatred engendered in a parochial controversy some years before. The noble man was carried in a cart, with other victims, to 'Gallows Hill.' While on the ladder, he made a speech for the clearing of his innocence, with solemn and serious expressions, that all present greatly admired them." To turn this sympathy, the black-hearted crew that had hung him, cried out that they saw the Devil behind him dictating what he said. This was enough. Dr. Cotton Mather—a mass of sin and vanity and love of temporal power—rode among the multitude, exclaiming that it was no wonder that Mr. Burroughs appeared so well—the Devil could transform himself into an angel of light! This fired the mob—they cut down his body—dragged it by the rope to a hollow—stripped his clothes from his body—and probably "cast lots for them," and covered him with "old garments"—threw his body, with two others, into a hole—trampled them down, and left them partly uncovered. Cases are not wanting among mediums where this malignant spirit of person persecution has been attempted under the authority of spirits. I will drag every rat of them into daylight.

Take another example of these mysterious movements of bodies. The body is a living one in this case. At the trial of Susannah Martin, in Salem, it was proved that one John Kemble had agreed to purchase a puppy of her, and failed to do so, and procured one of some other else. She had uttered, in some one's hearing, "If I live, I will give him puppies enough," and a few days after, Kemble was coming out of a piece of woods, and a small black cloud arose, in the northwest; he "immediately felt a force upon him; he could not avoid running upon stumps and trees that were before him. He was in the open road with an ax on his shoulder—yet he could not guide his body by his own will, but was impelled by a force. When he came to below the meeting-house, there appeared to him a puppy, which shot back between his legs, then forward; he tried to cut it with his ax, but could not hit it; the puppy gave a jump, and vanished into the ground." Poor pup! "Soon a black puppy, somewhat bigger, appeared, flew at his body and throat, over his shoulder, one way, then the other. His heart began to fail him, he thought the dog would tear open his throat—he called on God and named the name of Christ and it vanished."

Now for the philosophy of this thing. The force in the man's mind was connected with the cloud, and that a repulsion might have come

from that source is no more improbable than that the moon attracts the ocean—but the puppy part strikes a death blow at all the shadows of ghostdom. That puppy that he did not buy—with the threat—was in his mind—the force whether real or imaginary impels him—he thinks at once of Mother Martin, an aged lady, (young ladies, if pretty, are never witches,) and her puppy was in his mind, and a pair of puppies shoot out before his imagination, and nearly killed the poor man. That fact as firmly establishes a law of mental reflection, as the sun and shadows do natural reflection. There is no escaping from this construction of these facts—the Devil has given this earth “puppies enough”—the human mind wants something substantial.

When we suppose that these phenomena are new, we deceive ourselves. Cornelius Agrippa, the greatest scholar of his age, espoused the doctrine of Demonology and Witchcraft—but toward the close of the fifteenth century he renounced the whole and warned men with all his power to avoid such foolishness. At this, Paulus Jovius then accused him of being a sorcerer, and of writing against it to conceal his practice of it, and accused him of always having with him a demon in the form of a black dog. Before he died Jovius asserts that he took off the “enchanted collar,” and cried, “Get thee hence, cursed beast, that has utterly destroyed me,” neither was the dog ever seen after.

There are many puppy cases on record. The Devil was seen all over the land of gimblets in the shape of puppies, dogs, flies, spiders, “black men, all dressed up.” He wears clothes sometimes, just like all ghosts; but one naked ghost have I ever found in the thousands I have read of.

That the movement of ponderable bodies, by will-power, is an old occurrence, I give a few examples to that point. The Heathen gods have each his distinctive character. Vulcan was the artificer of heaven and earth, and his skill was not only great in this line of creating, “but he constructed furniture endowed with a self-moving principle, and would present itself for use, or recede at the will of its proprietor.”—(Godwin's Necromancies.) Consequently we find one of the chief mechanics making furniture that was moved at will—it was enchanted, you see.

Simon Magus understood this. He made chairs and tables move at his will, as Miss Beecher did; he animated statues, made a sickle reap without hands—flew down from a rock—made himself invisible—look like a sheep, goat, serpent, &c. Simon attributes it directly to his will—so says Romanus and Sinaita, two fathers of the church.

Elymas, the sorcerer, withstood Paul to his face before the Governor of Cyprus. Paul snote him with “blindness for a season”—(Acts, xiii.) This act of the apostle is wholly explained by biology. The effect was produced by a mental impression on Elymas.

The statues of Dedalus, an Athenian sculptor, were endowed with self-movement. He invented the wedge, ax, and plummet.—(Godwin's.) Amphion was ruler of Thebes—and by magic and music made the stones move after and follow him, and arrange themselves as he desired. He proposed to wall his city in the same way—so says Horace.

Merlin, a great English magician, lived in the latter part of the fifteenth century. He was begotten by an angel—and was a favorite with kings. When the Saxons invaded England, three hundred British nobles were murdered. Merlin undertook to build them an eternal monument—and Stonehenge is that work. These stones, (larger than those in the Shetland Ise, measured by Dr. Hibbert,) by unknown means were carried from Africa to Ireland. (A ghost did it, probably.) Merlin's workmen could not move them—and he tried his magic—they rose high in the air—pursued the course Merlin had marked out—and finally settled in Wiltshire. That beats your ax story, by considerable. This story, recorded by Spenser, the poet, probably grew out of stone-moving on a smaller scale—but refers to this class of mysteries.

One remark is demanded before I notice your wonders. History that can not be refuted settles the fact that magic was known to the Magi, the Chaldeans, to the Egyptians, to Moses, the prophets, the sorcerers, Christ, and the apostles—six or eight Popes in succession practiced it—Melancthon and many moderns were also to some extent acquainted with it. Its whole range of wonders were found in clairvoyance, willing matter, mesmerizing, biology, and favoring the production of these conditions by burning incense and herbs in the room of the priestess—as in the oracles. When these conditions rose spontaneously among men, as they often have, the people and the learned have mistook it for the Devil, spirits, witches. It is doubtful how far the learned suspected the real source of these wonders. The people and persons among whom this psychological temperament has been most fully developed, are the Hebrews—the prophets, Christ and the followers. Christ seems to have conceived the sublime and benevolent idea of regenerating the entire race, by wielding them through this channel—and whether he clearly discerned the philosophy of his system is doubtful. That he represents the moral center of our earth, I fully believe. His moral maxims can not be altered or made clearer, by any possible form of words. The field of nature he certainly did not touch, as we learn—it remained for Newton and Herschell to fix those laws in the minds of men. I believe in the law of prophecy, as inherent in the human mind—concealed in our inner and spiritual nature—and when I touch your facts, let it be understood that I reverence truth wherever found—and repudiate error wherever found.

The fact of Elisha comes first. The fact that Elisha was clairvoyant is certain, and that he understood the will influence over matter is probable. If a spirit brought up the ax, what did he want of the stick? It only served to fix the faith or will of Elisha on the ax—the spirit did not want it to sit on, surely, while he fished up the ax. All extraordinary acts were ascribed to angels, in the days of the apostles—the occurrence is briefly stated, and gives no means of explanation. A number of facts occur in the lives of sorcerers, showing that they could open prison doors, by magic force, or will.

The facts of the resurrection are contradictory, and the angel seen and the young man clothed in long white raiment are mental reflections of the images in the minds of visitors. Angels wear robes only in mythology. The numerous specters of the New Testament are completely explained by mental reflection. The case of Philip is paralleled by numerous other cases of invisibility and air-riding.

Pythagoras was seen in two places, thirty miles apart, on the same day. Many similar cases might be cited; they are explained in one of two ways—they rendered themselves biologically invisible to those present, or actually rode off in the air, as Abaris did who rode over the world astride of an arrow, without eating anything. Herodotus affirms this story. Dr. Faustus rode through the air also—and ascended into the clouds in the presence of the people of Constantinople—entered the harem by magic, through bolts and bars—and was killed by the Devil who had bought him soul and body; he was found torn limb from limb, and his blood spattered on the wall. The Doctor once raised the ghost of Alexander for Charles V., the Emperor of Germany.

My remark, “rarefying the od-force,” was occasioned by a recollection of God's description of the flying eagle—he states that the bones and quills of the eagle are filled with rarefied air when in flight. The nerve aura, if susceptible of rarefaction, can not be shown to be so by

any measurement we possess. If a spirit carried Philip thirty miles—who acted as medium on the occasion? Did the spirit ride Philip, or vice versa. The story refutes itself if taken literally.

A similar story is told of the Governor of Mascon, Burgundy. A work published by Thomas Beard, 1612, says, “It was a lamentable spectacle that happened to the governor of Mascon, who was caught up in the midst of dinner time and carried three times around the city in sight of all the people.” I admit that it don't come up to Philip's ride, but it goes ahead of Kerner's stories.

Kerner's cases are probably veritable facts, but in no wise demand a spirit agency. When the Seeress stood up—Kerner often put his fingers to her's, both having their hands extended, and he lifted her from the floor with perfect ease. The nerve aura of the human body seems to be generated in great quantities in such persons, and when it passes from them through every pore of the body it envelops them in a “lustrous light.” Mrs. Whitman speaks of these lights seen passing from the bodies of persons.

Your questions following the example from Kerner involve our whole subject—and do not, as a whole, demand remark. The condition of body seen in the Seeress, in St. Theresa, in numerous witches, tried by water, settle beyond doubt the fact that these bodies in this magnetic state float on water—the law of gravitation being overcome by the mental and physical conditions. To evade this conclusion we must abandon all history. Why did not Christ confer the power on Peter? Philip is the only flying apostle we read of, and Peter never rose in his conditions even to Gordon's state. Gordon in his mood for flying, I doubt not, may walk on water. Conditions of body that absolutely preclude sinking in water would enable Christ to walk on the waves. When friend Gordon goes up, I will attend to Enoch's case. Is will involved in these conditions? Christ seemed to think so—faith was the one requisite of all his miracles. Faith is intensified will, and will is intensified desire—and desire is mind put in motion. Christ told them that mountains could be plucked up and cast into the sea by faith.

I might legitimately refuse these points any notice, and I am aware that any notice of them places me under the “odium theologum.” If you have brought them in to gain an advantage by skulking under the belief of the church—and letting me bear the odium, your motive is not a high one and will fail of its desired end. The church is anxious to get rid of Spiritualism, and favors my views, so far as I know, and I frankly say to them, if my theory prevails, the miracles of the Old and New Scriptures are the result of the natural laws of our physical, mental, and moral organization. If I am wrong I shall be corrected by the intelligence of the age. Seek all the advantage possible from this admission, truth is eternal.

The case of table moving at Rufus Elmer's is a good experiment, and needs explanation—it comes under the law of all physical movements caused by the human will—the medium being out of the room don't aid you at all. That minds en rapport aid each other when miles apart is certain.

You offer me “one thousand” human wills to repeat the experiment. To make the “conditions” all good, I must have the same medium, the same persons, same table, and the same mood of mind and body, and conditions of atmosphere. Our mediums have no faith here. I have knocked it all out of them. Your notions of “like conditions,” is vague indeed. Mr. Gordon is doubtless a remarkable medium, and that same company may never be able to do the same thing again. The experiments of Miss Beecher, and numerous others, takes the wind out of your facts.

Now I have a fact for you: Josephus states that the fiery sword hung over Jerusalem for a year, (a mental reflection.) One night the temple was beset by a strange force, and one of the ponderous brazen gates, which required twenty men to move on its hinges, was lifted from its sockets; the priests going to the temple for sacrifice heard a rushing multitude of voices, saying, “begone!” Call that the work of spirits? Then Peter's case, spirits; then the rock rolling at the door of the sepulcher, spirits; and Philip's ride from Gaza to Azotus, spirits—and we get a class of marvels, based on the power of spirits to move brazen gates, large rocks, men's bodies, and iron bolts, without the aid of your mediums. If they could do these wonders then, they can now without the aid of human bodies—yet the best combination of your forces, with five years of spirit aid, have moved 800 pounds; with a battery they wrote some Yankee Hebrew, and stiffened Edward's legs, alone; they have moved a pen, and wrote Mrs. Minor and Simmons, and dotted the i.

Christ positively affirms that men, by faith might “move mountains into the sea.” Amphion walled his city by will-force or magic—Merlin built Stonehenge, and began to wall his city in the same way—so say credible historians. History has many allusions to a strange, mysterious force. I hold it to be within our own sphere. “What shall we do with our hands?” Yours truly,

B. W. RICHMOND.

THE DISCUSSION.

As we are somewhat in advance of our friend Dr. Richmond, we have concluded to suspend our series for one week, especially as it seemed necessary to turn aside to attend to Prof. Mattison, whose case was becoming aggravated by our protracted and silent indulgence.

CROWDED OUT.

In consequence of the great press of other matter on our columns this week, the letter of Prof. Bush, with several other letters, and the Conference proceedings, are unavoidably crowded out.

AGENCY FOR SPIRITUAL PUBLICATIONS.

Our friends in the vicinity of West Winsted, Conn., are informed that Mr. PIERPONT C. TURNER has an assortment of Spiritual Books, &c., which he will dispose of at Publishers' prices. He will also receive subscriptions for the SHEKINAH and TELEGRAPH, and furnish at short notice any of our books that he may not happen to have. Those who are disposed to read and investigate would do well to call on Bro. Turner, and examine the books and periodicals devoted to the Spiritual philosophy.

Mediums in Astoria, N. Y.

Mr. and Mrs. R. H. Snyder, in Fulton-street, over Mr. Romain's store, are mediums for Spiritual manifestations, and will accommodate sincere inquirers with opportunities to investigate the subject each evening.

Rather Singular.

The Cincinnati Nonpareil of the 8th ultimo relates the following:

A little circumstance occurred day before yesterday, which will be of some interest to those who love the marvelous. A fine picture of General Pierce, hanging in the office of Major Avey, on Water-street, suddenly fell, and was broken in pieces, at the exact time the accident befel the General and his family, on the railroad. Perhaps some will consider it a strange coincidence, while others, more skeptical, will consider it a chance circumstance.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

“Let every man be fully persuaded in his own mind.”

NEW-YORK, SATURDAY, MARCH 5.

ALL BEING FREE, EACH MUST ANSWER FOR HIMSELF; AND WHERE NO RESTRICTIONS ARE IMPOSED, NO ACCOUNTABILITY WILL BE ACKNOWLEDGED.

PROF. MATTISON versus SPIRITUALISM.

Our readers may not be aware that Rev. Professor H. Mattison now stands forth as the self-constituted leader of the incongruous forces arrayed against Spiritualism. He manifests a pious wrath against the spirits, and is determined to battle with these mysterious powers whose presence is constantly revealed within and around us. True, he has preached a Spiritual religion for years and professed to hold communion, of some sort, with the Spirit-world through all his ministry—communion even with the Supreme Mind, who is separated from us by an infinite distance—but he yet discards the very idea of any tangible relations or conscious intercourse with the humblest human spirit that inhabits the invisible realm, as though the communion of kindred souls depended on the one hundred pounds of flesh, wherewith, for a season, they are encumbered. Without any personal knowledge of the phenomena; without the slightest regard for the profound and religious convictions of thousands; or respect for the sacred memories that people the bereaved heart, this professed minister of Jesus denounces the whole as a blasphemous fraud, or a ridiculous imposture, and those who foster this intercourse as among the vilest offenders against humanity and Heaven.

But Prof. Mattison is the center of a little constellation in the theological firmament, and is thought to be a luminary of considerable magnitude and peculiar brilliancy; albeit, he presents his opaque side to us. It is presumed that Spiritualists generally, in this region, were unconscious of the existence of Mr. Mattison until some two or three months since, when his strange light suddenly shown on their benighted way. About that time we were apprised that the Professor had delivered a lecture in Newark, N. J., wherein the Spiritualists, and especially ourselves, were the subjects of severe animadversion, while our views and the facts of the Spiritual phenomena were distorted and held up to ridicule. We learned that this was done under the solemn plea, put forth in a most specious manner, that religion was being outraged, mankind deceived, and the name of God blasphemed by insidious attempts to invest a species of mere jugglery with a sacred significance. Some days after this information was communicated to us, Prof. Mattison came into the TELEGRAPH office and, on learning his name, I took occasion to refer to this Newark lecture, and to state the substance of what he was represented as having said on that occasion. Mr. Mattison declared that he was grossly misrepresented, and that he had not treated the subject with the least unfairness. Observation had taught us that the facts of the Spiritual phenomena would bear any number of similar attacks, and feeling little or no apprehension for ourself the whole matter was suffered to pass without any public notice.

Some time after, Prof. Mattison announced, in a clap-trap manner, through the New-York Herald and other papers, two lectures against Spiritualism, to be delivered in the Broadway Tabernacle. The writer hereof was not present at either lecture, but a friend sent an able reporter that we might not be wanting in reliable information should it be deemed advisable to notice the lectures. On examining the report of the second lecture, we discovered that it betrayed a profound ignorance of the whole subject of modern Spiritual manifestations, and great recklessness of speech, exhibited in the personal remarks concerning ourself and several statements respecting the SHEKINAH, &c., &c. Some days after we incidentally met the Professor and assured him very plainly, but in temperate and friendly language, that we were misrepresented in his lecture, and that we were prepared to show that his observations respecting the proprietors of the TELEGRAPH and SHEKINAH, and many of his statements respecting the subject generally, were untrue. Either on this occasion or at a previous interview, I inquired whether he would recall any such personal remarks or incorrect statements, or make any explanation through the Newark Daily Advertiser, the Tribune, or some medium that might reach those who had listened to his lecture, provided I would satisfy him that he was mistaken, and he answered that he would not. I urged upon him his obligations as a professed teacher of truth and righteousness, and insisted that, if faithful to his professions, he could have no reasonable objection; but this titled representative of Him in whom there was no guile, positively declined to retract or explain, intimating distinctly that it was not his manner of doing business, and that if any dissatisfaction existed, we could say what we pleased. We replied that we should deem it a privilege under similar circumstances

to correct any misapprehension on the part of the public, especially if it involved the interest or reputation of another, and thus the interview terminated.

The assurance from the writer that many of the particular statements of Prof. Mattison, as contained in the report of his lecture, were essentially untrue seems to have opposed no obstacle to their repetition, for we soon heard that the same slander was published from the pulpit of the Methodist church, in Winsted, Ct. We also learned that on that occasion Mr. Rodney Moore, a firm and fearless friend of justice and good manners, respectfully inquired if he might be permitted to correct the erroneous statements made by the lecturer, whereupon, he (Prof. Mattison) commanded him to sit down! Mr. Moore resumed his seat and the lecturer finished his own story in his own way. Many persons expressed dissatisfaction with the manner and substance of the lectures, and even some who were but little disposed to respect the claims of Spiritualism did not hesitate to exhibit increased interest in the subject, and a willingness to give it a fair hearing. Accordingly, the writer was earnestly invited to visit Winsted, and a course of lectures was announced wherein it was proposed to illustrate the facts and principles of the Spiritual philosophy and, at the same time, to refute the charges of Prof. Mattison.

About that time Mr. P. C. Turner, of West Winsted, one of the most devoted friends of the Spiritual cause, meeting with Rev. Mr. Woodruff, (Methodist) in whose church Prof. Mattison delivered his lectures, proposed to him to invite his friend, the Professor, to be present on occasion of our review, at the same time offering to defray all his traveling expenses and to give him twenty dollars for his time. Mr. Woodruff replied, in substance, that the proposal was generous, but that he was not prepared to accept it. Subsequently, however, the Reverend gentleman concluded to accept Mr. Turner's proposition, and, signifying his acceptance to the latter, he proceeded to address a note to Prof. M., inviting him to be present, and defend his statements respecting modern Spiritualism and its advocates. The letter was sent on its way; but, in the course of the day, Rev. Mr. Woodruff, for some cause not clearly defined, found occasion to change his mind, and accordingly he dispatched another letter informing Prof. Mattison that, on reflection, he did not feel at liberty to use his name in connection with Mr. Brittan, and that he would therefore, withdraw the invitation. In this Mr. W. certainly exhibited a delicate sensibility, and an almost morbid apprehension of transcending his privileges, for, thus far, the association of names had been confined to his private letter of invitation, and whether they should be used in similar relations, in any public communication, was left to depend entirely on the Professor's answer. But Mr. W. seems to have entertained the opinion that, he had made a mistake in placing our names in juxtaposition, even in a private epistle, and without waiting for an answer withdrew the invitation. And thus, by “the sober second thought” and kind providence of his friend, Rev. Prof. Mattison was saved from the contamination of the contact, and we were deprived of what little sanctity might be supposed to attach to us from so sacred an association.

But I must not omit to observe that friend Turner—on learning from Mr. W. that he had withdrawn the invitation which, in an unguarded moment, he had extended to Mr. Mattison—immediately addressed a note to the Professor renewing, in his own name, the offer of twenty dollars and the full amount of his expenses, if he would appear and vindicate his assumptions during the continuance of our lectures. But that valiant champion of Theological Materialism declined, most ungenerously too, not even answering the polite note addressed to him by Mr. Turner. It was no part of his business to prove his assumptions. The people of the world, who are only saved by the grace of common honesty, may very properly be required to back up their statements with some show of evidence, at least when the case is doubtful. But a Reverend Professor who travels from place to place, whether for the glory of God, personal notoriety, or the twenty-five cents apiece paid by those who listen to his calumnies, must not be expected to furnish the required proof, since it would exhaust much valuable time and measurably defeat the objects of his mission. To facilitate business, in such cases, a short-hand method is adopted, and the ipse dixit of the priest becomes “the end of the law to every one that believeth.”

We commenced our lectures in review of Prof. Mattison, and in illustration of the facts and principles of Spiritualism, on Monday evening, Feb. 14th. The largest hall in the place was filled, and the most respectful silence and attention was observed during the lecture, which occupied nearly an hour and a half. At the conclusion, reference having been made to the circumstances already narrated, Rev. Mr. Woodruff came forward to explain his position and that of his friend. He offered the following as the reason for withdrawing the invitation: “I

see that I was making capital for the wrong." He moreover assured the audience that his friend would not present himself, he had previous engagements, but he (Woodruff) would have the candor to acknowledge that if it were otherwise, Prof. Mattison would not accept the invitation. Mr. Woodruff was, on this occasion, civil and respectful in the tone and manner of his remarks.

During the delivery of my first lecture at West Winsted I stated the substance of an interview, between Mr. Partridge and Prof. Mattison, which occurred in the TELEGRAPH office, on the 26th of January. The material points in that statement were the following, namely: 1. During the conversation referred to, Prof. Mattison offered the sum of one hundred dollars to witness such an exhibition of the Spiritual phenomena as has been the subject of remark between them, allusion having been made to the moving of tables without physical contact, or other visible agency, &c., &c. 2. We stated the substance of the reply by Mr. Partridge, which was that, there was not money enough in New York to purchase any such favors from him, but that if Mr. Mattison had a sincere desire to investigate, he would use every effort in his power to furnish a suitable occasion. 3. We assured the audience that Prof. Mattison expressed his disposition to accompany Mr. Partridge, if the latter would arrange an interview with a medium, and it was distinctly understood that the proposed interview should be private, and that Prof. Mattison should publish, in his forthcoming book, a faithful report of whatever important phenomena might occur, including the questions propounded on the occasion, and the answers received from the spirits. 4. It was alleged that Mr. Partridge made the arrangement in good faith, and gave Prof. M. timely notice of the hour set apart for the interview, and that he remained at home until noon, to the neglect of his business, for the purpose of receiving the Professor who, notwithstanding, failed to meet his engagement.

Such in substance, and very nearly in words, was the statement made to the audience at West Winsted on occasion of our first lecture. This it appears prompted Rev. Mr. Woodruff to address a letter to Prof. Mattison who returned the following reply:

COPY FURNISHED BY MR. WOODRUFF.

NEW-YORK, Feb. 16, 1853.

REV. BR. WOODRUFF: I have this moment (10 1/2 o'clock) received yours of yesterday. The misrepresentation of Mr. Brittan are about what I expected. The facts from which he has manufactured the narrative are these: A week or two since I was in Mr. Partridge's office, in conversation with him respecting a stereotype of certain pretended "Hebrew," which he had published in the TELEGRAPH, which stereotype I wished to borrow for my forthcoming book. At first Prof. Brittan said, I not only could not have the stereotype, but must not use the spirit Hebrew at all, as it was copyrighted! Knowing this to be all moonshine, I told him so, and that I should get the wonderful Hebrew reengraved, which I have done.

A few days after this, I was in again and Mr. Partridge said I might use the stereotype, if I would publish in my book some six pages of matter from the TELEGRAPH respecting it. This I refused to do.

The conversation then turned upon "manifestations," and I think I offered to give money, perhaps \$100, more or less, to any writing medium that would write good sense in public while blindfolded, or his attention engrossed in another direction. This is the test I proposed, you'll remember, in Winsted. But I never, either in Mr. P.'s store nor anywhere else, offered \$100, nor any other sum, to hear "raps," or see a table move; I know too much of jugglery for that.

Mr. Partridge referred to the late letter of Miss Beecher in the Tribune, and asked me if I would be willing, in case I should see the same thing, to acknowledge it, in the same way. I answered, yes. Not one word was said in this conversation, about my book, or any other mode of publication than the secular press. I told Mr. P. I would like much to witness any phenomena he could get up, and agreed to attend a circle with him, if he would notify one, when and where, and I could possibly attend. An evening or two after, I received a note from Mr. Partridge stating that the circle would be in session, in the upper part of the city, the next day, at 11 o'clock, and as I had "agreed to publish, all the questions proposed and all the answers given, in my forthcoming book," I was earnestly requested to attend!

Having never agreed to publish questions and answers anywhere, but simply to state the fact, of having seen a table move, if I should see it, and even that not in my "book," as Mr. P. so much desired, but in a secular paper, I of course paid no attention to the note, further than to call at Mr. P.'s office next day, and tell his clerks why I declined the interview. This is the precise state of the case.

The "Rappers" set a trap for me and failed to catch me, and feeling not a little chagrined at their failure, they are now trying to make capital out of it, by representing me as afraid to see their demonstrations! Why did Mr. B. keep all these facts out of sight? Why not tell his audiences that I was invited on conditions with which he knew I would not comply? The whole scheme is perfectly transparent, and yet it is transmuted and colored by Mr. B. to help out his humbug.

Very respectfully,

H. MATTISON.

Rev. Geo. W. WOODRUFF.

P. S.—The story about the class leader is a sheer fabrication. Not the least foundation whatever. What a careful and reliable man Mr. B. is!

H. M.

Here was a question of veracity, and it was sufficiently manifest that our statement and the letter of Prof. Mattison could not both be true,

in the fundamental points wherein they disagreed. Mr. Woodruff read the letter at the close of our last lecture, Thursday evening February 16th, accompanying the same with some remarks of his own. He spoke under the influence of considerable excitement, and said some things that were neither conceived in wisdom nor tempered with kindness. There was evidently a struggle between his desire to treat us with courtesy, and his determination to defend the assumptions of his friend. He assured the audience that the letter he had read contained "the statement of Rev. Prof. Hiram Mattison, who had not a reputation to make;" and the conclusion, distinctly implied, was that, we were without reputation, and hence if any one had falsified, it must be S. B. Brittan and not Hiram Mattison. Mr. Woodruff's manner throughout was impetuous and his language, for the most part, incoherent. In a brief rejoinder it was insisted that we had competent witnesses to sustain our statement in every essential particular, and that we would prove to the good people of Winsted that we had neither abused our privilege nor their confidence—by publishing in the SPIRITUAL TELEGRAPH, within three weeks, the testimony of the parties who listened to the interview of the 26th of January. Accordingly, the same is herein submitted.

STATEMENT OF MR. PARTRIDGE.

On the 26th day of January, 1853, Prof. Hiram Mattison called at my office to borrow the stereotype plates of the communication in the Hebrew language, written by spirits in the room of Mr. E. P. Fowler, an account of which was published in No. 22 of the SPIRITUAL TELEGRAPH, for the purpose, as he said, of publishing the same in his forthcoming book against Spiritualism. I offered to loan him the plates for that purpose, provided he would publish with it the facts relative to its origin and manner of production, comprising the statements of Mr. E. P. Fowler, the medium, and of the circle, embodying a statement by the spirit of Benjamin Franklin, who claimed to participate with others in its production, and the letter of Prof. Bush published in the SHEKINAH, vol. I, page 305.

To this Mr. M. demurred, saying he would publish the Hebrew, even if he had to get a stereotype plate at his own expense, but he would not publish those facts relative to its origin, whereupon, I insisted that the facts showing the manner of its production should accompany it, upon the grounds of fair dealing with the public, as well as justice to the spirits, the medium, the circle, and the cause; and said to the clerical brother that, however much I desired to accommodate him, even in his zeal to prostitute these tangible, personal evidences of immortal life, I could not be privy to the presentation of Spiritual things to the public, in any other than their true light, and nothing concealed, or in any way misstated or perverted; that if he would publish the whole truth he should have the plates in welcome. I also added that if the facts were presented I cared not what comments he might make concerning them.

Mr. M. deemed it unfair in me to ask him to publish the facts connected with the Hebrew writings, and he would not acquiesce. I then proposed that, since we differed upon the point of fairness and the propriety of accompanying the Hebrew with a brief history of its production, I would leave it to any three merchants in this city and that he might choose them all and if he could select three who would say, that I asked anything but what was fair and just to the public, I would yield the point and he should have the plates on his own terms. This he also declined, saying, he would not leave out his matters for others to settle.

In the course of our conversation, Prof. Mattison acknowledged he had never been present with a medium when there were raps, writings, moving of tables, or other demonstrations said to be spiritual, and said he would give me \$100 to produce these results in his presence. I replied, I am not a medium; it is not a matter of speculation with me but of principle, and there is not money enough in New York to purchase from me any privileges of this kind. Moreover, I assured Mr. M. that I would as cheerfully minister to the sincere yearnings of a beggar, as a millionaire, or of one from the lowest dens of vice as the professedly pure in heart; but I must have evidence of sincerity, and all I would require of him was his promise to publish, fully and faithfully in his forthcoming book on Spiritualism, all the questions put to, and answers received from, spirits through a medium, which he distinctly promised to do; and, accordingly, I made arrangements for him to see Mrs. Brown on Thursday at 11 o'clock, and sent him a note, of which the following is a copy:

NEW-YORK, 27th January 1853.

Dear Sir: In pursuance of your request, and promise to publish in your book the questions and answers put to and received from spirits through a medium, I have made arrangements to meet at Mrs. Brown's to-morrow at 11 o'clock. I shall, therefore, be most happy to see you at my house, 128 West Twelfth-street at that time. I remain, yours respectfully,

CHARLES PARTRIDGE.

Prof. MATTISON.

On the day appointed I remained at my house waiting for Mr. Mattison until within fifteen minutes of 12 o'clock, and then went to the residence of Mrs. Brown, whom I also found in waiting to fill the engagement. I waited some time but the Professor came not to either place, but he did call at my office—as my clerk informed me—at about the hour he should have been at my house, and said he "would not publish the questions and answers in his book." Since the engagement was entered into I have not seen the gentleman.

The foregoing statement is strictly correct in all material points.

CHARLES PARTRIDGE.

It will be perceived that the above accords with our version of the affair, as presented in this article, and in our lecture at West Winsted. But this is corroborated by other witnesses.

TESTIMONY OF MR. FISHBOUGH.

I hereby certify that I was in the office of Mr. Chas. Partridge, No. 3 Courtland-st., on the evening of Jan. 26th, 1853, and heard a portion of the conversation which then took place between Messrs. Partridge and

Brittan, and Prof. Mattison, on Spiritual manifestations, &c. I distinctly heard Professor Mattison acknowledge that he had witnessed none of the alleged Spiritual manifestations of the day; and when advised by all means, to inform himself, by personal observation, of some of the phenomena on which the existing theory of Spiritualism is based, he unequivocally expressed his willingness to call, in company with Mr. Partridge, on any medium whom the latter might select, and promised to give a fair and honest representation of any essential phenomena which might then and there occur, in his proposed forthcoming publication on the Spiritual question.

WM. FISHBOUGH.

It will be observed that Mr. Fishbough is positive concerning the promise to publish the result of the proposed interview, and also respecting the channel through which the same was to have been given to the public.

ATTESTATION OF MR. CAPRON.

I hereby certify that I was in the store of Mr. Charles Partridge, on the evening of the 26th of January, and heard the conversation between him and Professor Mattison on that occasion. Prof. M. wished to borrow the engravings of the Hebrew writings by spirits, the account of which was published in No. 22 of the SPIRITUAL TELEGRAPH. Mr. Partridge offered him the use of them, if he (Mattison) would insert the testimony, in regard to the production of the writings, in the pamphlet he is about to publish; the testimony being the statement of Mr. Edward P. Fowler, the medium; the communication of the spirits to the circle, in relation to it, and Prof. Bush's letter to Mr. Brittan, published in the first Volume of the SHEKINAH. This Prof. Mattison declined doing, saying that he did not wish to publish such matter in his book. Mr. Partridge told him he had no objection to his making what comments he pleased, on the testimony; but he thought it asking no more than justice that what he had named should be published with the plates. Professor M. still declined taking them on such conditions.

In the course of some further conversation, Prof. M. said, very emphatically, that he had never heard any of the "rapping," never had seen a table move, or other of the strange phenomena related, by Spiritualists, as having taken place, and he would give one hundred dollars to witness such phenomena. To this Mr. Partridge replied that, there was not money enough in the city of New-York to purchase any privileges of that kind from him, but he would do all he could to get him (Mattison) an opportunity to investigate the subject, if he would do so candidly, and publish fairly the result of the interview. Professor M. promised to go on any day Mr. Partridge would make the arrangement, and also agreed that the questions to, and answers from, the spirits, should be reported verbatim, and published in the pamphlet he was about to issue.

I do not state these facts from memory. Being accustomed to keep a daily journal, I penned them down the evening on which the conversation took place.

E. W. CAPRON.

Each of the witnesses has furnished his own statement, written by himself. There were two other persons present to whom we can refer if necessary, but we are transcending our limits and will rest the matter here. We were not aware, while at Winsted, that Mr. Capron had preserved any record of what transpired at the TELEGRAPH Office. His testimony certainly derives great weight from the circumstance that he recorded the substance of the interview between Messrs. Partridge and Mattison the same evening on which it occurred. It should be observed that Mr. Capron and Mr. Fishbough are not connected, by any business relations or otherwise, with the TELEGRAPH or SHEKINAH.

Several things contained in Prof. Mattison's letter require to be briefly noticed. His first paragraph relates to a previous interview with the writer of this article, and of which no mention was made in our lectures at Winsted. To use the mildest possible terms we will say that, the only ground for Mr. Mattison's ungenerous implication is a mutual misapprehension. When Mr. M. first called on the writer, for the purposes named in his opening paragraph, he said he wished to borrow the plates of the spirit-writings, of which an account was given in the TELEGRAPH. The most careless observer will discover that the account referred to regards the writings generally. The writings of the spirits, in ancient and foreign languages, so far as they have been published, have appeared in the SHEKINAH, except one small scrap which accompanied the testimony respecting their origin, and was published in the TELEGRAPH, No. 22. As the testimony therein presented is in no way restricted to the few lines of Hebrew there given, and as Prof. M. expressed a desire to "loan the plates"—using the plural number as he is represented to have done on other occasions—in the testimony herein submitted—I had reason to infer that his request was not restricted to the single illustration which appeared in the TELEGRAPH, but that it comprehended the specimens of Hebrew and other languages, published in the Shekinah for which a copy right was secured some months before. Prof. Mattison's language on the occasion referred to was somewhat magisterial, and when he declared with decided emphasis that he should publish the spirit-writing, I did not feel that a speedy acquiescence was demanded, at least as a return for any personal civilities extended to the writer on that occasion. Mr. Mattison knows that I never declined loaning him the plates, but upon the presumption that he would not place them before the public in a proper light. He knows this because I met him the same afternoon, in Broadway near John-street—and before he had so much as named the subject to Mr. Partridge—

and distinctly told him that he might have the plates if he would publish the simple facts concerning the origin of the writings and the modus operandi of their execution. This he declined to do; showing, but too plainly, a disposition to deal unfairly with the public, who are certainly entitled to the whole truth.

The careful reader will perceive that Prof. Mattison contradicts himself. At the commencement of his second paragraph he speaks of calling on Mr. Partridge to borrow the plates, and before he gets through with his account of the interview, he affirms that no allusion was made to his book, in this conversation. The reader will make his own comments and thus relieve us of an unpleasant duty.

Nothing can be more preposterous than the assumption that "the rappers set a trap for Prof. Mattison." If there was any disposition to ensnare any one, it could not, in the nature of the case, have been entertained by us, and the Professor may have unwittingly revealed his own secret. Our reason for saying that no such design could have found a place in our minds, under the circumstances, is simply this: Prof. Mattison sought us out; in every instance he came to our place of business unsolicited, and his visits were invariably unexpected.

Concerning the Professor's postscript we need only say that Mr. M. stated in substance, in the TELEGRAPH office that, he had been dismissed from his place as a teacher or leader of a class in Prof. Mattison's church, because he was a Spiritualist, or on account of his being a medium, or perhaps for both these reasons. This is all we said at Winsted, and we assumed no responsibility with respect to the fact. The gentleman here referred to is, we understand, absent from the city, and we do not feel at liberty to give his name to the public without his sanction. The candid reader will judge, quite as accurately as Mr. Mattison, whether our statement is all a "fabrication."

The audience convened at our last lecture was believed by some to have been the largest ever assembled in Winsted on any occasion. This was to us evidence of an unusual interest and a spirit of earnest inquiry, which seemed to be deep and widely diffused. We expressed this view, but Mr. Woodruff was disposed to dissent. He thought there was not very much interest about the spirits, and was inclined to attribute the immense concourse to the magnetism of his presence. "The people came here," said he, "because their spiritual teachers are here;" but others strongly suspected that Mr. W. mistook the effect for the cause.

At the close of each lecture, the writer extended an invitation to any one to speak who might be prompted, either by spiritual influence or temporal considerations, to improve the occasion for that purpose. It is due to Mr. Woodruff to say that he acknowledged the courtesy in a becoming manner, but Mr. Adrian, the Advent preacher, did not appear to regard the indulgence as a privilege, in any sense whatever, and he proceeded to take us to task before the audience, because we occupied so much time with our lecture that he had not an equal chance to bring his views before those who, possibly may, if they will, listen to him every Sunday. Something was said, on the bill announcing our lectures, about "free discussion," and Mr. Adrian seemed to understand that to mean, a "pitched battle" and equal time and opportunity for Adventists, who, it should be remembered, were in no sense a party in the existing controversy. Therefore, instead of feeling obliged for an indulgence granted as a courtesy, Mr. A. thought his just prerogatives were grievously infringed because we occupied more time than he did, and the Spiritualists were complained of for such palpable injustice! We have generally found the Advent preachers the most unyielding dogmatizers in the world. Those at least whom we have had the fortune to meet have very generally run into the identical old and well-bent track. Whether the subject be physics, ethics, or metaphysics, the same general illustrations answer the purpose and they expound to us the same ancient prophecies, it may be for the fortieth time. We have heard several of this class, on various occasions, who reminded us of the speaker thus described by one of the poets:

"But still his tongue ran on, the less
Of weight it had with greater ease;
And, with its everlasting clack,
Set all men's ears upon the rack."

Mr. Adrian's remarks concerning the agency of electricity in the production of the Spiritual phenomena, exhibited a profound unacquaintance with the whole subject, and his comprehension of what belonged to the prophecies of the occasion was scarcely less doubtful. We desire to avoid all appearance of unkindness, but we must say that, Mr. A.'s manner, while speaking, was unpleasant if not uncivil. He several times turned partially round, and leaning forward so as to bring his lips into disagreeable proximity to our ear, he declaimed at the top of his voice, as though we could be convinced

"With this abundance of superfluous breath," that sound and sense are one, or have our men-

tal darkness illuminated by an immeasurable volume of artificial thunder without one flash of light.

Prof. Mattison is still actively employed, laboring, in his peculiar way, to prevent the people from being deceived and imposed upon. Since he finished his mission up the Naugatuck, we learn that he has traveled eastward through the valley of the Connecticut, and that the people of Hartford and Springfield have been enlightened, concerning those spiritual things which Prof. Mattison's "eye hath not seen, nor ear heard, neither hath entered into the heart of [the] man to conceive." While we are writing he is prosecuting the campaign on Long Island.

We have thus redeemed our promise to the people of Winsted, and must beg the general reader to pardon us for occupying so much space with matters which derive their chief importance from their personal and local bearings. We have some earnest and noble friends in Winsted, whose names and memories we shall ever delight to cherish. May the benediction of Heaven rest on them, and on the opposition, that all may prosper in their earthly interests and grow continually in Love and Wisdom.

S. B. BRITTAN.

A POOR WORKMAN.

The following article is from the *Hornellsville Tribune (Extra)*, of February 15th. We are informed that A. K. Pease once addressed the business department of this office, requesting that the SHEKINAH and TELEGRAPH might be sent to his address, for which he proposed to advertise the same in the *Orleans Journal*, and we find that copies were forwarded agreeably to his request. This is all we know of A. K. P. if we except what is imbedded in the subjoined article from the *Tribune*. We did not see the letter above referred to, and have never had any correspondence with said Pease. We do not like his superior mode of advertising our publications, and think from his manner of doing business as illustrated in the example before us, we could not tender him that "situation in the mechanical department." Our contemporary is a true philosopher; he takes the matter very pleasantly, and is quite musical withal, as a man of genius may be with "a new jewsharp."

Pease has not yet made his appearance in this latitude; he may have fallen by the way, for men who obtain their "boots" in such a manner will be liable to slip down—in character at least.

SPIRITUALISM—EXTRAORDINARY DEVELOPMENTS.

A young man calling himself A. K. Pease, and who said that he learned his trade in the *Gazette Office*, Elmira, has been at work in this office for a week or two past. He professed to be a strong believer in Spiritual Philosophy, and had in his possession quite a number of copies of the SHEKINAH, SPIRITUAL TELEGRAPH, and other kindred works, and corresponded with S. B. Brittan, and others of the *new school*. He professed to be governed in all his actions by the advice of the spirits, but for the credit of the latter, we hope that his statements in this respect were false, for on Sunday evening last he made his exodus from this village, taking with him a coat, vest, pair of pants and boots, belonging to the junior editor of this paper, leaving in the place thereof sundry articles of no value whatever, with the exception of a new jewsharp. Pease had been expressing a wish for several days previous to leaving, that he might get a situation in the mechanical department of the SHEKINAH, or SPIRITUAL TELEGRAPH, and seemed to think if he would visit New-York, his "friend Brittan" would be very happy to see him, and would procure him the place he so much coveted. The probability is that he has gone to New-York.

Said Pease is about five feet seven inches in height, sandy complexion, carrotty hair, long, peaked nose, and white eye-brows; and probably has our clothes on as he had nothing else with him to wear. We hope he may stand easy in our boots, but are inclined to think they will pinch his toes some before he gets through with them.

After all we can not blame the thief much, for it is generally considered a breach of the "rules and regulations" for a printer to have more than one suit of clothes at a time, and as we had transgressed in this matter, we suppose that we ought to be punished.

"The Devil at the Bottom."

A friend at Madison, Dane County, Wisconsin, writes us that the spirits are at work there and that the cause is advancing rapidly. He says,

"The old line clergy are troubled not a little, and they only get away from the light of our views and opinions by declaring that 'the Devil is at the bottom of the entire affair.' Others say of it as did Josephus of Jesus Christ, 'Whatever this phenomenon may turn out in the end, it seems at present, to be of excellent beauty and divine perfections, &c.'"

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For the Spiritual Telegraph.

LIGHT.

BY A. M. PETERS.

A SPIRITUAL COMMUNICATION.

If thou wouldst have an honorable name,
Lay hold of knowledge, in thy joyous youth;
The way of knowledge is the way of fame;
The path of Science is the road to Truth.

Learn from the myriad orbs that roll along,
The perfect harmony of Nature's laws;
Each member of that planetary throng
Proclaims a great and never-changing Cause.

God said, "Let there be light"—and there is light,
Bright, beautiful, and grand, diffused abroad;
That we may know the wrong, and choose the right,
"And look from nature, up to nature's God."

Unto his children of this lower sphere
He gives perceptive faculties, and mind;
None are so deaf as those who will not hear,
And none so blind as those who will be blind.

Conscience—that little monitor within—
Is given, that we might never be alone;
It always whispers, when we dare to sin,
Beware! beware!—the worst will be your own!

To learn thy Maker, seek some quiet nook,
In summer time, beside a rippling flood; [brook,
And hear the birds, and winds, and murmuring
Declare He made them, and pronounced them good.

Behold the tints that paint the forest-flower,
And taste the sparkling waters as they flow;
For these are tokens of his love and power,
And given to all his children here below.

His attributes are written on the page,
Spread out upon the earth and skies above;
The same in every sphere, in every age—
A God of Goodness and unceasing Love.

JANUARY 31, 1853.

(For the Spiritual Telegraph.)

A SPIRIT'S OFFERING.

M. B. RANDALL, MEDIUM.

BROTHERS OF EARTH: Again have I an opportunity to address you through this medium. I have given you many truths through her mediation, but have yielded to her wishes in withholding my name for a season from you, but I trust there are those among you who will recognize in me the feelings of an old friend. Be this as it may, I will at least hope to do you all good; for sympathy with human suffering is now, as when of old, a strong point in my nature whereby I am prompted to discourse to you of this, your future beautiful home.

Many of you, even among those who acknowledge the reality of spiritual communion, feel that the Second Sphere is very little better than the first. This is a great error, but one which can not well be counteracted at once, without leading some of you into other errors of like magnitude. But I will make the attempt to add a little to the amount of evidence which has been already given. I will venture here to say (knowing that some will misunderstand) that all—yes all is perfect harmony here, as it also is on earth—as spirits who have reached the intuition plane can see. But those in either sphere who only see through the mists of darker ignorance, are incapable of appreciating how order and harmony can exist amid the, to them, apparent confusion by which they are surrounded. Therefore the only legitimate explanation can be given of these things, must be such an enlargement and unfolding of the general understanding, as shall enable all to see, as but very few now can. Until this is done, it is in vain to attempt other than such revelations as shall stimulate a desire for cultivation, investigation and improvement. Therefore all our teachings are fragmentary, composed of such near approaches to the sublime and beautiful truths which are in waiting for those who seek earnestly in the path of continued progress, as they are at present able to catch faint glimpses of. Let it never again be spoken authoritatively, that spirits teach this or that sectarian dogma. As Man teaches every shade and variety of doctrine, so do Spirits, but advanced minds, both Men and Spirits, teach but one religion; and this is UNIVERSAL PROGRESSION, through the unfolding influence of Love and Wisdom, not progression downward, but forward, onward, and upward.

Some would urge that because one has received a communication from the Second Sphere of a lower order of intelligence than many from the First Sphere, it must hence follow, either that spirits do not communicate at all, or that all who communicate must be lower in intelligence than Man. This seems so weak that did we not read it in the minds of some of our brothers we could scarcely believe it possible any one could reason thus. But as these things do exist, we must of necessity meet them. Then to these cavilers we say: Could you see as we do the present condition of those spirits who give you low communications, compared with their earth-condition, you would discover as great an improvement in their heavenly abode, as you could in that of the more advanced. Where would be the action of gradual, universal progress or where the equality of infinite justice, were the rude, uncultivated savage to be immediately transported to that condition which would constitute a heaven for the more advanced brothers of civilization? What would constitute individuality—individual identity—were all to become alike adorned upon reaching the Second Sphere? And where, too, would be the chief attraction of heaven itself, were all at death to become at once perfect as man counts perfection? Ah! ye know not what ye say. I repeat what I have before given you, that Ignorance is the only guard over the mysteries of Nature, and knowledge is the only weapon which can be opposed effectually to this guard. While the piercing shafts of truth to the dark shroud of ignorance and all the hidden things of heaven and earth stand revealed in glowing beauty and harmony.

Then dear brothers of the flesh-sphere charge us, your elder brothers, no more with mysteries and inconsistencies; for of a surety there are no inconsistencies in the works of the great Projector of worlds. Be humble in your own aspirations, seeking ever to find the harmonizing links in the great chain

of being, rather than to spend a life-time in striving to deduce errors and contradictions from those disconnected parts of Creation which you are able at best to see but darkly.
Yours SPIRIT BROTHER,
Woodstock, Vt., Feb. 9th 1853.

EXPERIMENTS AND EXPERIENCES.

EPISTLE IX.

Spiritual Possession.

To H. H. HALL, Esq., N. Y. City:

"Friend and Brother: 'Possession,' they say, 'is nine points in law,' and it seems to sustain a similar proportion in its relations to the Spiritual phenomena and demonstrations of the age.

By 'spiritual possession' I mean any close contact or connection which a spirit may make with the physical organization of a medium, or person, even 'entering' into him, as it were, in order to obtain a more complete control of those functions of the system which are necessary to such manifestations or operations as require the use of the muscular energies, or bodily organs. This phase of spiritual phenomena has been attested from time immemorial. In the days of Jesus and his disciples, spirits 'entered into' individuals, and when mischievous, were 'cast out.' Swedenborg asserts that spirits frequently took possession of his body, and affirms it to be a thing of general occurrence. One day his servant-girl perceiving a peculiar and unusually brilliant expression to his eye, and inquiring the cause, he attributed it to the presence of a spirit who was using his visual organs for external observation.

This close connection of the spirit with the system of the medium, is doubtless unnecessary in producing the rappings, and also in clairvoyant observations, and conversation and communications; it may not be essential in 'impressions,' nor in such movements or vibrations as are made with or without contact of the medium with the table or object operated upon; but in all writing, or talking manifestations, or where the medium is made to assume the peculiar postures or gestures of some person departed, or is instigated to dance, sing, &c., it is unquestionably necessary that there be more or less of 'possession,' as I have described it. Perhaps not so much in writing as in talking, &c., but to some degree even in that.

It is difficult to conceive how a spirit can thus enter the human body. Swedenborg seems to intimate that the spirit creeps upward along the loins. A clairvoyant, whose manifestations have lately partaken somewhat of the 'possessive' case, gave me the following illustration in connection with her own experience. A lady had been impressed to visit her, under the conviction that she should have a communication from her departed husband. The clairvoyant saw and described the husband of the lady, and then rising, went over to her, placed her hand on her shoulder, in a peculiar way, and kissed her, precisely in the manner characteristic of the husband when living. 'It seemed,' said the clairvoyant to me, 'as though the spirit came right up into my face; I then lost sight of him, and immediately rose and went over and saluted his wife.'

Some of these manifestations of 'possession' are very convincing; especially where the medium takes upon himself the character of the deceased person whose immortalized nature purports to be in communication. A sister-in-law of mine was a medium for this kind of demonstration. My father and mother's father, neither of whom she had ever seen, communicated through her. My father would make use of her vocal organs, to open the circle with singing. She would sing much better than she was capable of on any other occasion; sometimes the hymns would be those with which she was not acquainted, and the style and accent of her singing would be precisely that of my father when living. Sometimes my mother's father would, in the same way, open with a hymn, and the difference between the two was plainly distinguishable. This medium would give strangers the names of their spirit-friends, and exhibit, to a charm, the peculiar gestures, tones of voice, &c., which distinguished them when in the body, all unknown as they were to her. It was like sitting in the very presence of your departed loved ones, and conversing with them, by word of mouth, face to face. But she has, herself, passed away from her mortal tenement, and is now, herself, communicating through others, even as those with whom she now enjoys the blessings of the resurrection state, once communicated through her. It is but a few days since that, through the clairvoyant lady above-mentioned, she gave her husband that same sincere and affectionate clasp which he so well knew, and shook hands with him in the same peculiar manner which characterized her when living.

But, as a general thing, I am not very well pleased with these manifestations by 'possession.' In some cases the medium is made to imitate the sick-bed anguish, the delirium and the dying struggles of the person deceased. Some persons ask for these exhibitions, but these, though convincing, are nevertheless disgusting and horrifying to the sensitive mind. Then, again, a good portion of this kind of manifestation expends itself in mere muscular exercises, dancing, distortions, spasms, &c. I have seen these dancing and other like processes, ranked among the higher manifestations; but I have yet to learn that any spirit of exalted development engages at all in such demonstrations. My observation and experience demonstrate to me that, the brighter and loftier messengers from celestial spheres, avoid altogether, wherever it is practicable, every form of 'possession,' even withholding the raps and all writing manifestations, and avoiding the slightest manifestations of spiritual force and power, wherever it is available to do so, in order that the medium may continue truthful and reliable. Spirits of a low development delight especially in manifestations of possession and power, and hence, where a circle, or medium, accustoms themselves to seek and cultivate such demonstrations they necessarily render themselves open to the unfavorable influx of undeveloped influences.

Those media who are jerked and gesticulated, and capered about, do not always realize into whose hands they have fallen. They like the excitement and the stir, and are prone to think that high and wise spirits are exercising them for their good. Indeed the spirit, in such instances, will profess to be some dear friend, or exalted angel, for the sake of maintaining his influence—which he loves to exercise. But such media seldom, if ever, give any indications of reliable spiritual intercourse, and if the jerks, gesticulations and dances are the prevailing feature of their mediumship or demonstration, they may be quite sure

that their is simply a case of low spiritual possession, or the possession of an undeveloped spirit. I will cite you a curious instance or two in this point by way of conclusion to this epistle.

Not long ago, at an assembly of friends, a brother spiritualist began an account of what he considered a remarkable specimen of mediumship, in the western part of the town in which we were convened. He told of a girl who had been off on a visit and returned a medium—and what a surprising case it was, to be sure! 'Why,' said he, 'they twist and twirl her about as quick as a flash! When I was sitting by her,' he added, 'they told her to get a Bible, and they made her turn over the leaves so quick—why I could hardly see them. And then,' continued he, 'they flung the Bible into my lap—oh, it was done spry, I tell ye—twas wonderful!'

'Wonderful, indeed!' rejoined I. 'I think I will go over and put a stop to those same wonderful manifestations!'

'No, no!' exclaimed he, quite alarmed. 'Let the spirits work their own way in this matter. They promise to make a great medium of her, and if she was my girl, you should not check her in the least.'

Now, it so happened that I had had the best possible opportunity of judging concerning such cases, had witnessed the sad effects resulting from them and knew their bearings from practical observation, as well as philosophically. (Some of these cases, in their results, I shall treat of in my ensuing epistle, on Insane Manifestations.) I accordingly put on a serious countenance, told my friend what the nature of the thing was, in this instance, and, taking an early opportunity, called upon the young lady, with whose family I was acquainted.

An elder sister of the young lady is a very good writing medium; and availing myself of this circumstance, I requested some spirit to announce itself through her hand. A relative of her's gave his first name, and immediately the spirit having control of the young lady, pushed out her arm and snatching away the slate from the hand of her sister, forthwith scrawled in great, scrawny letters, the surname of the spirit who had written through the other. I inquired of the first-mentioned spirit whether it was a spirit of any development who was influencing the young lady. He wrote,

'Quite undeveloped.'

I then inquired if he could give me his name. He wrote, 'Pike.' Whereupon the young lady started, and said she hoped 'Pike' had not got hold of her; and I found out that he was a kind of cunning simpleton who had died some time before, at Petersham, Mass. A medium from that place had made it a custom to call upon this spirit by way of frolic; this medium had visited the home of the young lady in question, and at the request of her father had repeated some of his fringes with 'Pike.' She spirit having found a genial sphere at this house, and finding a fit subject in the young lady aforesaid, began his pranks with her. Her motions and actions when under his influence, were precisely what his were when living. She would hang her head, look silly as a coot, shrug her shoulders, pat her hand on her breast or table for 'yes,' and shake her sides for 'no.' I was shortly afterward describing her actions to a lady friend, 'Why,' said she, 'I should think that was 'Pike,' a foolish fellow that died in Petersham sometime ago.' So that he was doubly identified.

Suffice it to say, that I rebuked the family for encouraging that kind of frivolity, in connection with this subject, which invited such spirits, and threw their friends under the control of influences so exceedingly undeveloped; gave directions by which such manifestations might be prevented and the medium improved; and it is well to add that the said spirit has not troubled them since.

Another instance even more interesting than this, came to my knowledge in this wise: Some months ago a gentleman with whom I was totally unacquainted, wrote me from Pennsylvania to interest the spirits of the 'Beacon Light' Circle in an examination of his case. The spirits readily undertook the office. In due time the report was made. It was a noble spirit who acted in the capacity of 'Committee' on this occasion—it being none other than 'Matthew Henry,' the great English expositor who published his commentary on the Old and New Testaments, about the year 1700, or before. The report was in substance, as follows:

'The medium has an earnest desire for truthful communications, but requires to exercise great powers of self-control. He is surrounded by not very well developed spirits. He may become a medium for first class communications. Outward influences are very bad. He is too excitable on this subject. He must keep calm. Calmness, trust in God, is in his case needed most.'

Without knowing the individual or the circumstances of his case and condition, I sent him the above report. I received his reply in due time, and as I proceeded to give the leading facts in the case, as related in his answer, you can judge for yourself how accurately they tally with the report, as above given.

He tells me that up to last spring he was a total unbeliever in the existence of spirits. That incited by reports of spiritual manifestations, he tried his hand at it, and succeeded in obtaining responses through himself. That he found everything unreliable—that the influence that was upon him sickened him and affected him spasmodically. That he was 'restless, impatient, impulsive, hoping, fearing, believing, doubting, praising, blaming, blessing, cursing the spirits in turn'—as they proved themselves attentive and civil, or haughty and unconcerned—that the spirit controlling him took almost any name at command, but that he finally detected it and found it to be the spirit of a woman whom he knew twenty years before, who was the 'most totally depraved woman' he ever knew, and whom he 'both hated and feared.' He also adds that since the spirits of the 'Beacon Light' Circle took his case in hand, he finds the influence 'not the least unpleasant,' and more gentle than before, 'but growing daily stronger.'

Thus it is that a case of 'spiritual possession' was described, provided against and remedied by an appeal to the spirits of a distant circle where the conditions are those that belong only to truthful and exalted ministrations. And as an instance of gross and absolute possession by an undeveloped spirit, it warns us all to be cautious of engaging too intimately in seeking the spiritual influx until our mind and heart as well as physical system are right.

Yours cordially, D. J. MANDELL.
ATHOL, Mass.

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